

Rashi on Zechariah

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Rashi on Zechariah

Chapter 1

Verse 1

The prophecy of Zechariah is very mysterious, for it contains visions similar to a dream that is given for interpretation, and we will not be able to stand on the truth of its interpretation until the Teacher of righteousness comes (Hosea 10:12). And as for the ability: I will give a heart to sit down to read one by one of the interpretations similar to it, and then the interpretation of the book of Jonathan in the eighth month. Before they began to return and build in the work, which was twenty-four months old, they began with

Verse 2

:On your fathers. The house of the

Verse 3

Verse 4

Verse 5

Your fathers, where are they? See how they suffered evil, by famine, by sword, and by captivity.

And the prophets will live forever. And if you say: Where are the prophets, who are dead? I answer you: And how did the prophets live forever? I am the Lord, the God of Israel. I am

Verse 6

Verse 7

Verse 8

I saw the night and the body. The rabbis interpreted what they interpreted in the Agadat Chalek (Sanhedrin Tseg.), but there is no: the order of the parsha and the tongue settles in it

:And behold, a man. An angel.

On a red horse. The allusion is to the Chaldeans, who are far from Me, and who spread themselves with sword and blood, as it is said here:

"And with great wrath I will pour out my wrath on the nations."

And behind him are red and black horses. Prepared to send him to a place, and he is among them of various colors: the multitude, and he is praised. Whistles. I do not know what color he is, and Jonathan translates them: "Kuwachin": among the Hadassim, I am in the rock. Among the trees of Hadassah, Dibbavel (Sanhedrin Tseg.)

Verse 9

And I said. To one of the angels who had seen all these signs, what are these, my Lord? And he was the one who sat on the red horse (Zechariah 1:8)

Verse 10

:To walk the earth. To see the constellations and constellations.

Verse 11

Verse 12

And the angel of the Lord answered and said, It is he that spake unto me.

Verse 13

And the Lord answered, The angel that spake unto me good things. The prophet heard not what he answered, but what he said: The angel called, saying, I will be jealous for my flesh and blood, I know that he answered good things.

Verse 14

"I will repay the punishment of Jerusalem from those who oppress her."

Verse 15

The arrogant. As for them, they say about them, "They sit and are silent."

:Yes, I have cut off. A little bit of my people

:And how they helped. On the foam for evil

Verse 16

:And it will lean. For its walls are long and wide.

Chapter 2

Verse 1

Verse 2

These are the horns. These are the servants of the stars and the constellations, which are in the four winds of heaven, which have thrust their horns into Judah and Jerusalem, until the flood

Verse 3

Four deaf. Carpenters who know how to saw the horns. And many of them spread out in the tent of the tabernacle (Sukkah: NIV): Who are they?

Verse 4

And he said, "What? These are the horns which I saw at the first."

They have scattered Judah. And they have brought it low, so that no man shall lift up his head. And they have not given any of my people to the mountains: and they shall bring them here. The plowmen to make them afraid with those horns and with those hands.
:to throw. to throw away

Verse 5

:Measuring line. The measuring line to measure Jerusalem, how long and wide it will be

Verse 6

Verse 7

And, behold, the angel that talked with me went forth, having a measuring line in his hand.

Verse 8

Rotz spoke to the youth. Do not go out too far, for the Holy One, blessed be He, is in the house of His peace, for He is not – let there be a rhythm and a rhythm (Baba Batra Aa:). And now Rotz spoke to Zechariah, saying, "You will sit in a place without walls, so that all who come may sit in it, and it will increase from day to day."

Verse 9

And I will be to it. For a shield like a wall of fire all around it, and also in the midst of it shall dwell my tabernacle for your glory.

Verse 10

Woe, woe. There is no woe except for the tongue of the proclamation and the cry of a gathering, and so Jonathan translates it: them "Eat them from heaven" - proclaim, as he will feed them from heaven (2 Samuel 22:14) : - to the land of Egypt ": and they fled from the land. The exiles of my people went out from the midst of Babylon and Assyria

Verse 11

.O Zion, the Maltese. This is also the language of the proclamation: The exiles of Zion were gathered together and fled from the midst of Babylon.

Verse 12

Another honor. Another honor for you. I am sent to raise you up in honor. And the Midrash Agada (Tanhuma Buber, they paid him honor who honored his father Another honor for you –Deuteronomy 4:11-13:11

Verse 13

:And it shall be a spoil to their servants. To Israel, who are now their servants.

Verse 14

Verse 15

:And they were accompanied. And they were joined.

Verse 16

And the Lord will give Judah as his inheritance and his portion.

Verse 17

:All flesh. All the rest of the servants of the stars and the constellations:
How young. For the tongue of the admonition and the end (Psalms 33:23)

Chapter 3

Verse 1

To curse him. To curse him, because his sons had married foreign women, as it is written in the Book of Ezra: "And there were found of the sons of the priests, and they took foreign women of the sons of Joshua the son of Jehozadak" (Ezra 10:18)

Verse 2

The Lord rebuke thee, Satan. The Holy One rebuke thee, blessed art thou, Satan, and return and say, The Lord rebuke thee, chosen one in Jerusalem, that thou shouldest not gather before him to lament for this righteous man. He saw not, and was righteous: for he was delivered from the fire of the burning.

Isn't this a very dark shadow from a man? It is explained in the legend of Helek (Sanhedrin Tseg.) that he was thrown into the fire with Ahab ben Koliah: And he joined him to the light.

Verse 3

To wear unclean clothes. As translated: "He was a son of a prostitute who had no means of earning a living: he was a priest," and he was punished for not having a hand in them (Sanhedrin Tseg.)

Verse 4

:Remove the filthy garments from him. His sons shall separate their wives, and he shall be a ransom for his wife. Exchanges for beautiful garments, as if to say: rights. But according to Sheddim, sin is like filthy garments, :Like rights for ransoms in beautiful and white garments

Verse 5

And he said, I am Zechariah:
Put on him a clean turban and a robe. I have prayed for mercy upon him.

Verse 6

:And it was appointed. For the tongue of the vision, as it is, and I will make a covenant with them, the heavens and the earth (Deuteronomy 38:28)

Verse 7

And I will do this to you also. :If you walk in my ways. :You shall judge my house. You shall judge and be a judge over my holy house, and I will give you a footstool. As they translate it: "And in the brotherhood of your brothers I will give you a footstool to walk among the :serpia of the wicked." And in his plain language: he gives good news about his sons who will be worthy of the coming :of the standing ones. Seraphim and ministering angels who have no dwelling place (Shemot Rabbah 25)

Verse 8

: You and your flock. Hananiah, Mishael, and Azariah were (Sanhedrin Tseg.) men of great power. "A man is a servant of the Lord, a servant of the Lord," for whom a miracle was performed (Sanhedrin Tseg.). For behold, I will bring forth my servant. For now Zerubbabel, the son of Judah, is small in the king's court, and I will make him great and famous. I will give him favor in the king's sight until the end. His question was about the building of the house and the city, as Ezra interpreted the words of Nehemiah the son of Hachaliah, and he was Zerubbabel, as they decreed in the Sanhedrin (Sanhedrin:33).

Verse 9

For behold, the stone. The foundation of the house which you laid in the days of Cyrus, and which your hands have broken down, and the same foundation and the thickness of the wall were a little in your eyes, as it is explained in Ezra (Ezra 3:12) and in the prophecy of Haggai (Haggai 2:3)

On a stone of one hundred and seventy eyes. They will end up expanding on one hundred and seventy, and so Jonathan translates it as "on a stone of one hundred and seventy eyes of vision to him," and the tongue of eyes means the tongue of vision. And it seems to me: The eyes of the Holy One are seven times in their name, the eyes of the Holy One are many, the eyes of his eyes and his heart are seven times in order to add to them one seven times, according to the example of this prophecy: "And they saw the stone set apart in the hand of Zerubbabel, the eyes of the Lord were seven times in them, why did they wander in his house and in his body" (Zechariah 4:10). But to learn, His eyes were fixed on the glory of the Lord.

Behold, I am the one who opens a door, who loosens its bonds, who frustrates the counsel of the enemies, who have written a curse to frustrate the work: Ezra 4:6

And I will drink. And I will

drink one day. I do not know which day. [Addition: On the day they began to add to the building, the iniquity of the land will be removed, and there will be a blessing in its fruits, because now it shines, as it was said in the prophecy of Haggai (Haggai 2:16)]

Chapter 4

Verse 1

Verse 2

:And exile on her head. As it is (Joshua 15:19) the upper lamps, for the tongue of Ma'an, are like a large round bowl: and its lamps are seven censers. As for the oil and the wick, they are seven censers, and

Verse 3

And there were two olive trees on it. Under it were two large olive trees, one on the right side of the gate and one on the left, and the other on the right side. And here he did not spread out on the two golden censers that are said to be for a bed in the parsha, and they are like the ravens and the lentil of the house of the linen, which stand in the shade of the olive trees, and the olives are beaten from them into the censers and are heated there as in a furnace and are kept there in the house of the linen, and the oil falls into the censers. And from the center to the middle of the pillar, and from the pillar to the pillars, for the light that is to come, and from the pillars to the lamps. And the pillars and the lamps were four and nine, The light of the fire will be seven times as bright as the light of a lamp for seven days (Isaiah 32:26), forty-nine times as bright as the light of a lamp on the first day.

Verse 4

:What are these, my lord? What is this that the olives are gathered from them, and the oil comes to the lamps from them?

Verse 5

Verse 6

This is the word of the Lord to Zerubbabel. This is the sign to you to reassure Zerubbabel: When the olives and the oil are finished for all his needs, so you will not build my house by force or by power.

For I will put my spirit upon Darius, and he will command you (other books: and he will command you) to build and to make all the necessary provisions for the building, and to help you with wheat, wine, oil, and timber, as you need to help a man, as it is explained in Ezra (Ezra 6:8). And not

Verse 7

Who are you, the great mountain? The kings of Beyond the River "I will give you the land of Beyond the River, and the land of Boznai, and their desire" (Ezra 5:3), who have neglected the work until now; from now on it will be before Zerubbabel for a straight path, you will not have: a great and great power
is upon him, and he will bring out the headstone. The architect will take the stone of the chief in his hand (Zechariah 4:10) to be Adrichal is the chief of the builders, and they shall build everything according to his commandments, in a beautiful and splendid building. The stone will be as a sign that all will say, "How beautiful is this building! This stone has been built by the hands of this weighty stone!" The stone will be as beautiful as the city of Homiah (Isaiah 22:2), "the voice of a voice" (Isaiah 60:6

Verse 8

Verse 9

The hands of Zerubbabel shall lay the foundation of this house. From the beginning until the end of the days of Cyrus the first (Ezra 3:10) and his hands shall finish it. Now it shall be finished, as it is written, "For the Lord shall do all his work" (Isaiah 10:12).

Verse 10

Who is a falconer every day? The foundation of the house was small in their eyes, as it is said (Ezra 3:12) "And many of the priests, when they saw the first house laid, wept with a loud voice before their eyes," and in the prophecy of Haggai (Haggai 2:3) "It was not as it seemed in their eyes." And they rejoiced now when they saw the special stone hung with a thread The weight is in the hand of Adrichal, the chief of the builders, who directs the head of the corner. And this shall be in the hand of Zerubbabel.
These seven. On one seventh, in the foundation of the first seven in the days of Cyrus, and thus Jonathan translates:
"Seventh: We shall be like a flock": The eyes of the Lord do not wander. And it seemed good to do so, and he saw in Zerubbabel this thing that was right.

Verse 11

What are the two olive branches? What do they symbolize, and what is the symbol of the two olive branches? Trokaa Balaz, groups: Olives on a branch like a shibboleth

Verse 12

Asher is in the hand of the two teeth of the censers. As it is said: By the teeth of the censers, as in "See how Joab has broken into my hand" (2 Samuel 14:30).
The ones who are above them. This deep oil is better than gold, as it is (Job 37:22): "From a golden cup it will come."

Verse 13

Verse 14

The two sons of Yitzhar. The horn of priesthood and queenship, anointed with the anointing oil.
:Those who stand before the Lord of all the earth. To seek from him the restoration of their greatness.
The two sons of Yitzhar. The one who creates good and the one who creates evil, turning to good through the merits of the Torah.

Chapter 5

Verse 1

A windstorm. Many of them interpreted it as a parable and said that the Torah was written in it, and they measured it from a place where the world is one of three thousand and the Torah is written in Eruvin (Eruvin 21). And Jonathan translated it as "the scroll of Pharaoh blossomed in the air," and according to the Pashto, it was a parable of Pharaoh and it was a shera (Ezekiel 2:10) "And it was written "To her nests and to her, and to her, and to her."

Verse 2

Verse 3

:This is the wall. This is the inscription on it: Pharaoh's vengeance, false oaths.

⁹⁹ Now from the Holy of Holies, before the Shekinah, to go forth over the face of the whole earth, and this is the length of the Tens and ten wide (Zechariah 5:2) as the size of the opening of the gate and the temple (1 Kings 6:3) Asher exit: the way of Shem

:That's all the thief. Until now

From this, as it is, it is purified. From this, the sins are as it is, as it is explained in the word "purified," and the sins of the individual transgressors of the Torah are not removed, but wait until the time of all is fulfilled, and they all fall as one into the abyss.

^{the} And in exile. And so all the oaths are false until now from this perversion, as this scroll declares: It is clean and will not be replaced. But R from here and there I will send it out to judge the land and to take revenge on the thieves and the oaths to search the sack of its people, and it To the thief's house and body will come

Verse 4

Verse 5

:Let your eyes see. Yet another one will come out of the most holy place.

Verse 6

And he said, "What is it? The one who comes out and tells me to see?"

And he said, This is the ephah. And he saw that it went out like an ephah, and he said, This is their

eye in all the land. And after he saw it, he said: This is the measure by which they have scattered them, whose eyes are in all the land to rob and to oppress, "to make the ephah small and to make the shekel great" (Amos 8:5), and it was measured: They have a shekel by a shekel

Verse 7

And behold, a leaden bowl was lifted up. I saw that a leaden bowl was lifted up from the earth to the air, and I saw: this is another woman sitting in the midst of the ephah.

Verse 8

And he said, This is wickedness. This woman, who saw within herself, is the measure of the way of wickedness.

^{the} The wicked will be led into it, and now we are destined to be caught in the midst of the very darkness that they will measure in it, measure by measure.

And he cast her down. Until now she was sitting, and he cast her down and struck her in the middle, a sign of torment: and of punishment:

and he cast the leaden stone into her mouth. To drown her, that they might not be increased any more, and that the voice of the robber would not be heard: the poor and needy.

Verse 9

Two women are leaving the house.

Hasidism. Daya Labanah Voltaire Belaaz (Chulin Seg.)

Verse 10

Verse 11

:And he prepared and placed it there. And he prepared the house and placed the ephah with the wicked ones who were in it.

:Name. Welcome home.

On its foundation. On its firmness and on its strength. Here he alludes that in their sin the children of Israel, who measured themselves by the weight of transgression and wickedness, fell by the weight of their measure. And two nations came that reigned as one, they were Babylon and the Chaldeans, the army of Nebuchadnezzar, and they carried it away to Babylon; And there they stood firm on the foundation that was determined for them, and it is according to the fullness of seventy years until now (Jeremiah 29:10), that they returned. And this Pharisee turned aside after Here, Jonathan in a short time. And how many paths are open in it, and he did not despair of it. And his multitudes departed and were scattered from it. It was told them that the evil was done to the people of the Great Synagogue, and they gave it to Uncle David and hid it in Abraham from the time of his death, as it was seen in the Sanhedrin (Sanhedrin 67) and in the Masque of Yoma (Yoma 67). I saw in the Midrash of the Tilim, that there were four kingdoms – and I solved the kingdoms of Nebuchadnezzar in a double. The two nations that served Israel were like the poles: Babylon and Chaldea, Media and Persia, Antiochus and Macedon, Edom and Ishmael. And on the foundation of the clear stone: a quarter is an eighth, on Edom

Chapter 6

Verse 1

And the mountains are mountains of bronze. A sign on the strength of the kingdoms of the latter shall come to them from between the two mountains, which is hard and strong, and to him shall be four chariots of the messengers of the Holy One, blessed be He, to give government to four kingdoms: Babylon, and Medes, and Edom.

Verse 2

Red horses. They are the ones who rode Babylon, which is red, as it is written, "You are the head of my kingdom" (Daniel 1:3).

Black. To make the Medes who blackened the faces of Israel in the days of Haman (Megillah 11).

Verse 3

:Bricks. To build the house of the Persians of Shebanah (Avot Darbi Nathan, Vushsa 2:25) with bricks. What are the numbered ones, to build the house of Yavan, who afflicted Israel with various kinds of crops? This is from this: Leviticus 13:5)

Amuzim. To Hararchiv Ishmael (other books: Edom) and I did not know what it meant to speak Amuzim, and Yonatan: translated "Kitmanin"

Verse 4

Verse 5

These are the four spirits of heaven. The princes of the constellations and the signs of the ancient kingdoms that are ruled: in the four spirits of heaven: they come forth from the firmament and the body. They come before him, and authority is given them from his mouth to rule.

Verse 6

Asher, the black horses shall go forth into the land of the north. To ride upon the Medes. And upon the Edomites it shall not be written: They shall go forth, that the grave of Caletha shall be for the kingdom of Babylon: and the white shall go forth after them. To ride upon the Persians, six of them in the north, and they shall rule over Babylon. And the elves will go out to the land of Yemen. To conquer Greece and take the kingdom from the hand of Persia. And in his interpretation: To Rabbi Saadiya in Daniel I saw the king of the Negev, he is the king of Greece (Daniel 11:5)

Verse 7

And the princes came forth and sought. Before him was a great length of their kingdom, to go through all the earth: and he said unto them, Go through the earth. They were given authority to rule from the kingdom of Rabbah (Daniel 11:3), and he was the king of Edom.

Verse 8

:See those who go out to the land of the north. To mount up Medes and Persians
Rest my spirit. Satisfy my wrath on Babylon, which Belshazzar destroyed and Nebuchadnezzar planted. (Daniel 5:30). He who said (Isaiah 44:14) "The Lord, whom I love, will do his will in Babylon and in Goshen."

Verse 9

Verse 10

:Take from the exiles, from Chaldea and Goshen, who came from Babylon. All these people

Verse 11

Verse 12

His name is Tzamach. He is the one who said to Ma'alah, "Behold, I bring My servant Tzamach" (Zechariah 3:8), and in His name His greatness will grow little by little. And He will be resolved (Tanhum Korah 12) in the kingdom of the Messiah, but: All this matter speaks of the house of my Son: and from under Him He will grow. From the seed of the kingdom

Verse 13

:And he shall bear a crown. Crown of crowns:
and he shall sit. High Priest on the throne of the priesthood
:And the counsel of peace and joy. The man and the priest shall love one another.

Verse 14

And the crowns shall be for their dream and their body. It is called a castrated one, and the crowns shall be in the temple of the Lord for a good memorial for the dream of the Volstubians, for whom the silver and the gold were offered. And those crowns were adorned with pearls on top: the temple, as it is six in the mask of the measures (Measures 3:8)
:Helem. He is my son (Zechariah 6:10)

Verse 15

: And it shall be unto you if ye hear. And it shall be unto you if ye hear, ye shall hear and be saved.

Chapter 7

Verse 1

Verse 2

And the house of God sent a messenger, and before the king and his men. They were righteous men, and they sent from Babylon to their relatives in Sheba to come and plead with the Lord in Jerusalem, and to ask the priests to inform them whether they should weep in the month of Aber, after the Asherah of the house to be rebuilt.

Verse 3

The monk. To withdraw from pleasure as a reward, I have done this for seventy years. There is no nun in any place except: separation (Safra Amor, Parsha 4, a)

Verse 4

Verse 5

And I will be satisfied. It is the fast of Gedaliah (Rosh Hashanah 18:)
Fasting is what I fast. The one who snatches the door, who uses her tongue to speak, says to my glory: "You have fasted, you who drink, you who are hungry

Verse 6

And when you eat and when you drink. And if you do not fast, what is that to me? Is it not for you to enjoy the food and the drink?

Verse 7

Not the words. Who caused you to fast and mourn? Were not the words of the Tochachot that the Lord and God called, they destroyed you, and therefore you fasted. And these are the words that he called: "Judge truly, judge" (Zechariah 7:9)

Verse 8

Verse 9

Verse 10

Verse 11

Verse 12

:His name is Shamir. A strong spear is thrown from a wall, reflecting its image on the stone and it is striking (Sotah Makh:)

Verse 13

And it shall come to pass, that he shall call, and they shall not hear. Thus saith the LORD of hosts unto them in those days, Thus shall they call, and I will not hear.
:

Verse 14

And they were troubled. In exile, and so I did: And they made a pleasant land a desolation. And he caused them to fast and mourn, but now: "I am jealous for Zion" (Zechariah: 8:2) On the way to Zion I will be jealous for the Chaldeans

Chapter 8

Verse 1

Verse 2

I have envied her. In her way, and you will not need to fast and mourn. And that is the end of the matter: "The fast of the fifth day and the end" (Zechariah 8:19).

Verse 3

Verse 4

:For many days. They will be in need of help in their hands.

Verse 5

Verse 6

:How wonderful. In their eyes, the great mercy that I will show them.

It is also marvelous in my eyes. You have turned me from the great wrath. And his multitudes have instructed him to slaughter the wicked: In the tabernacle of the tabernacle (Sukkah NIV): It is marvelous in my eyes that the righteous shall be consumed, to stand as if they were his enemies in their lives.

Verse 7

Verse 8

Verse 9

Strengthen your hands. Build and build, and do not be afraid of the people of the land who weaken your hands and make you afraid: you are bricklayers, as it is explained in the book of Ezra (Ezra 4:4)

:Those who hear these things in these days. In the fourth year of Darius

these things were spoken. Shel Nehumim from the mouth of the prophets, who prophesied to them on the day the foundation of the

house of the Lord was laid in the second year of Darius (Haggai 1:15) the words to begin the work. For the prophets were tested

in their own eyes by their words, that they were prophets of truth, and therefore they should have relied on them even in the words of

Nehumim. Now. And wherewith was it tested? For before the days are they the hire of man and the end. And they prophesied unto you, that

the from the day ye began your work, there should come a blessing in the work of your hands, and their words should be fulfilled, which are of this time.

: Not the first days

Verse 10

Verse 11

Verse 12

Verse 13

Verse 14

And I was not comforted. For I had intended to bring you back, but you did not bring it. So I will not be comforted for the good that I had intended for you.

Verse 15

Verse 16

And judge peace. This is the interpretation.

Verse 17

And a man shall bear the evil of his neighbor. He warned them against the hatred of freewill, and it is he who destroyed the second temple (Yoma:9):

Verse 18

Verse 19

:The Quarterly Fast. The Fast of Sheel Tammuz, which is a quarter of a new moon

:The fast of the fifth. The fast of the

second day of the month of Abijah (and the fast of the seventh. The third day of Tishrei, in which Gedaliah was killed) (2 Kings 25:25; Jeremiah 14:1)

And the tenth fast. Shel Tevet (Rosh Hashana 18:)

Verse 20

Verse 21

Verse 22

Verse 23

Ten people. Seventy to the tongue, seven hundred to each wing. Four hundred to the wings of the tallit: one thousand eight hundred (Shabbat Lev:)

Chapter 9

Verse 1

In the land of Hadrach. Rabbi Yehuda bar Elai preached: This is the Messiah, who is like one of the servants of the stars and the fortune-tellers and a pillar for Israel. Rabbi Yose ben Dormaskit said to him: Yehuda bar Rabbi, how long will you be perverted?

On him the inscriptions? I call heaven and earth to witness against me, I am from Damascus, and there is a place where he has entered. And what do I establish, and Damascus is his resting place? Jerusalem will be like Damascus, and there will be no rest. He said: And what am I but Jerusalem, that we should say, "This is my rest forever" (Psalms 11:11).

Who establishes "and a city was built upon a hill" (Jeremiah 38:18)? He said: That there is no future to move from its place. Thus you have seen the change in the books (Deuteronomy 1:1)

For the Lord is the eye of man. For in that day shall man be saved from his works, and his eyes shall be toward the Holy One, blessed be He, and shall see Him (Isaiah 17:7), as He said to Ma'alah, "I will go with you" (Zechariah 8:23), and they shall be gathered together: and their cities upon the cities of

Israel, and all the tribes of Israel. They shall be counted unto the Lord above all the former nations. As it is written: "And Solomon loved women "Many foreign women and the daughter of Pharaoh" (1 Kings 11:1), and was not the daughter of Pharaoh in all? Was not the daughter of Pharaoh beloved, if she were like all of them. Even so, all nations shall be to the Holy One, blessed be He, and Israel like all of them

Verse 2

And Hamath shall be her border. Her border shall reach the border of Jerusalem, Tyre, and Sidon. And her daughters shall be very wise, and shall be a woman for ever in her wisdom.

Verse 3

And you will build a tower for it. And you will say, "Who will bring me down to the ground?" (Obadiah 1:3) And you will heap up silver like dust. And you will boast in tithes. And you will dig. What a sight for gold!

Verse 4

Behold, the Lord. He is the one who rules over all. :Inheritance. To speak of "heir and tenth" (1 Samuel 2:7) And he struck the waters with a sword. And he swallowed up the sea in the midst of it, and brought up the sea upon it, and covered it, as it is written: Ezekiel 27:27

Verse 5

Ashkelon will see the fall of Tyre and be afraid. Ekron will also be afraid. For he was defeated in battle. He was victorious over Tyre, he was the head of the sons of Esau. And the principle of Ekron is: Edom, as his ancestors said in the book of Revelation (Revelation 6). And his beginning was like the Philistines.

Verse 6

And a foreigner will dwell in Ashdod. And a foreigner will dwell in Ashdod, even the Israelites who were sojourners there (Kiddushin: Heb.)

Verse 7

And I will take away his blood from his mouth. And they made him a house of an altar, and they sprinkled the blood of their sacrifices there: (Revelation 6:11). And there were six pots of bloodshed, which were to be shed for the blood of Israel. And he also remained for his God. These are the houses of churches and the houses of synagogues in exile (Megillah 29). And he was a champion in Judah. These were the Tartiya and Carxaya of their clan, whom the princes of Judah would come to teach: Torah among the Rabbis :And she was a champion. To teach and to learn And Ekron shall be to Israel: Kibusi. Jerusalem

Verse 8

And I have set up a siege rampart for my house. I will encamp near my house to defend it from the attackers and destroyers, who will not set up a siege rampart against it. And its example is "and all its towers and its ramparts" (Isaiah 29:7). And there is a way to solve a siege rampart as it is: a rampart in the eleventh century.

:Now I have seen. They were in my sight, but I hid my face from them.

Verse 9

Behold, your king comes to you. Is it possible to release him except by the Messiah, the king of whom it was said, and he will be a prophet from day to day, and there will never be a prophet like him in Israel in the days of my second house?

Righteous and saved. In the

Lord: Poor. Humble

:And riding on a donkey. It is a time of humility.

:And upon a city. As in "and ten cities" (Genesis 33:16)

Verse 10

:And I will make a chariot. That there shall be no snares for

him:And his kingdom. And his kingdom

:From sea to sea. "From sea to desert," to the end of the world (Genesis 19:19)

And a river. Euphrates

Verse 11

You also will be saved with him, just as he is righteous and saved (Zechariah 9:9), because by the blood of your covenant I have prophesied: "For you to come, and also now the exiles of Babylon, whom you now bear in the midst of you, by

the blood of your covenant. In remembrance of the blood of the covenant that was sprinkled upon you in my bosom, behold, the blood of the covenant

that you made (Exodus 24:8) I have sent Your prisoners. From exile (Leviticus 19:6).

Verse 12

Return to the fortress. For your strength and your glory, even though you now bear the burdens of the kings of Persia, you are prisoners of hope. Because you have hoped in me until now, until the fulfillment of my words at the end of seventy years (Jeremiah 29:10)

Even today I tell you a second gospel, only this one: "Building." And what is the second gospel that I tell you again?

Verse 13

For I have sought Judah for myself. Finally, Antiochus will take the kingdom from the hands of the kings of Persia and will give it to you, and I will seek Judah to be my battle bow, and they will fight against Antiochus in the days of the Hasmoneans, the full bow of Ephraim. It is a short call, as a bow is filled with Ephraim, as "and Jehovah is full of his hand: in the bow" (2 Kings 9:24). Ephraim will be to me as a half-full bottle: and I will stir up the children of Zion. On the army of Antiochus (Pesikta Rabati 2)

Verse 14

:And the Lord will be afraid of them. In the book of Josephus it is written: The time of the day will be seen as a blessing for the people of Jerusalem: The trumpet will be blown. It will be thunderous.

In the storms of Yemen. To storm the people of Yemen, they are the army of Antiochus. And six of his thousands (Yerushalmi: Taanit 2,4) who will be scattered over Edom, to prepare for the coming

Verse 15

:And they ate. The spoil of their enemies

:And they were driven. Beneath it were the stones of the castle, they are the Greeks who are learned archers and to shoot with a stone :And they were filled with it as with wine. The division with the sound of a trumpet and joy, as with men who are drunk with wine :And they were filled with it. Their souls were filled with all good things

:Like a lance. Whose blood fills the altar like the

corners of the altar. Whose wine is poured there, and the wine flows over it, as it were in the tabernacle of the tabernacle (Sukkah 4:): To pronounce a vow To pronounce a drink offering

Verse 16

:Like the flock of his people. Like the flock that was led out of Egypt to be his people

As for the stones of the Nazarites. As for the priests, the sons of the Hashmonites, who adorn themselves with stones of the Nazarites in the breastplates and in the ephod: they shall be as a wonder upon their land.

Verse 17

:Why? Much is his goodness. The north is the seed of his

generation: a fish for the chosen. He gives strength to

the chosen and an inheritance. He shall be fruitful in the virgins, with the tongue of song and joy. And he shall be fruitful in the virgin, and shall flourish in the valley: and he shall be praised.

Chapter 10

Verse 1

A: Ask the Lord for rain. If you need it.

:Lichens. Clouds bring rain :To a man, grass

in the field. In the path of a man alone, and in the path of a grass alone, the rain is necessary (Ta'anit 9:)

Verse 2

How are the healers? And the sorcerers have seen lies, and the dreams that deceived your fathers, saying, "I have dreamed" (Jeremiah 23:25) and they have strengthened their hands to rebel against the Holy One, blessed be He, they have spoken iniquity and vanity, saying, "Peace," and there is no peace (Jeremiah 6:14) : Therefore they have gone. But I will prophesy to them in truth.

To the tongue of the poor: – They will answer. They will bow down, as it is "for the affliction of my face" (Exodus 10:3)

Verse 3

My anger burns against the shepherds. Against the kings Nebuchadnezzar and Sennacherib (another version: the kings of Greece) And on the Atodim. On their leaders, and so Jonathan translates: "And on Malchiah I was a scoundrel, and on Shealtania I was a tempest." And the astrologers and fortune tellers were likened to the falcons: "And the hairy bird is the king of Greece" (Daniel 8:21). And he who wishes to interpret the matter that is not in the kings of the astrologers and fortune tellers will say: – falcons to the tongue of the wise, as it is said, "I will stir up for you physicians, all the falcons of the earth" (Isaiah 14:9).

: A horse that is known as a

Verse 4

:From him is a corner. From them are their kings, from them are their ministers, from them are their warriors (they are common people:)

Verse 5

And they were like mighty men trampling on mud in battle. The mountains are called "castrated," and they were trampling in battle, as "Jebus—the people who trample and trample are like mighty men trampling on mud. They trampled: they stood up" (Psalm 44:6), "They trampled my divisions" (Jeremiah 12:10)

And they smote the house of Judah, the horsemen that came to fight against them.

Verse 6

And I will strengthen the house of Judah against the Greeks,

and I will save the house of Joseph in the place where they dwell in Halah and in Habor in the days of Sennacherib (2 Kings 18:11).

:And they sat down. As in and sat down, to the tongue of sitting down

:And it was as if they had not been fornicated. As if they had not been fornicated from the world

Verse 7

Verse 8

:I will whistle for them. As whistles for a sign, so that the one who goes astray on the way may come to him: and
I will gather them. At the time of the end, to
come: for I will redeem them. When
I redeem them: and they will multiply. In exile, as they multiplied in Egypt (Exodus 1:7)

Verse 9

And they sowed. It began with the nations, as a sower striveth to gather as much as he can (Pesachim 57:)
:And he lived with their children. With their children

Verse 10

:And Lebanon. This is the Temple (Yoma 30:)
"And it will not be found for them." (Yonathan Translation)

Verse 11

:And he passed through the sea of Tyre. And Tyre passed through Tyre that dwelleth in the midst of the sea, and he was the head of the kingdoms of Tyre.
:And he struck. The Holy One, blessed be He, is the one who strikes the waves of the sea, to make all the
shadows of the sun shine. He is Egypt.

Chapter 11

Verse 1

:Open your gates, O Lebanon. Jonathan translates: "Open your gates, O Lebanon, and you will be glad."

Verse 2

The cypress tree is as tall as the cypress tree. The rulers are as tall as the kings: the servants of the stars and the fortunes.

:Aloni Bashan. Kishenesh Balaz
:How it falls. How it is broken, and it is like "hail in the forest" (Isaiah 33:19)
: the year of harvest. The year of the fort, "Tkuf Karkhaya"

Verse 3

:The shepherds. The kings
You have glorified. You have
adorned yourselves: The infidels will howl. The singers will weep.
How the glory of the Jordan is plundered. It is the place of the infidels and lions. And the multitude of them opened the doors
of your gates (Yoma 33:), as the fox of Horban, the house of my father, prophesied, and forty years before Horban, the gates of the
temple were opened towards them. Rabbi Yochanan ben Zacchaeus rebuked them, saying: Temple, temple, how long will you sell
yourself? I know that your end will come. To the city, and to the grave Zechariah the son of Iddo prophesied concerning you: Open
the door to the building of your houses and your body.

Verse 4

Feed the flock of the slaughter. Prepare shepherds for them, as it were: The prophet on their future flocks will shepherd them:
From now on
: to kill. Israel, their livestock and food

Verse 5

And they will not be blamed. The Babylonians who are among you are honored, and the buyer is a murderer, and no one takes it to heart to be ashamed: he is guilty in the matter. And he is honored who praises: Blessed be the Lord, who has delivered me into my hand, and has conceived me rich.
:And I will be rich. And I will be rich.

Verse 6

Verse 7

And I will feed the flock of the slaughter. All these are the words of the Holy One, blessed be He, to the prophet, and I have fed them: in the days of old
:Therefore the poor of the flock. Truly the poor of the flock were when I began to feed them.
And I will take unto me two rods. At the end of days I will divide them into two kingdoms for their iniquity: and
I will call the one Noam. Jeroboam said unto them, Go, and
And I called them to be scourged with scorpions. Rehoboam told them to scourge them with scorpions (1 Kings 12:14). And I said to them:
"Shepherd the flock, to lead them with rods; call their overseers rods."

Verse 8

And I will unite the three shepherds in one month. And they will corrupt their ways until sixty-six years, and I will kill them in one month. All the three shepherds he killed, and he killed all the house of Ahab and the house of Ahaziah king of Judah and his brothers and all the seed of the kings of David, and Athaliah lost the bull, the pride of Joash who was buried (2 Kings 3:11).

And my soul is shortened by them. They are abominable. And every tongue that shortens the soul is a matter of trouble or a matter of despair that no one knows how to bear, and the heart and the bowels are shortened by the evil one; as he who asked his God said: "The spirit of my belly has troubled me" (Job 23:18).

Even their souls were sick in me. Their memory was abundant in my heart, filling my spirit and oppressing my stomach. And in his sickness they spread abroad his flocks to the tongue of a great man in the mask of a thorn (Nida, 11:11): A parable is a parable of the wise, a woman who is full of thorns and thorns

Verse 9

And I said, I will not feed you. I said in those days, I will cast you out of my sight, and you shall be desolate and spoiled.

Verse 10

And I took my staff from Noam. I broke the power of the kings of Israel in the days of Jehoahaz the son of Jehu, until the king of Aram destroyed them and made them like dust to be trampled (2 Kings 13:7). And in the days of Hoshea the son of Elah, who delivered them into the hand of Sennacherib and carried them away captive (Ibid. 17)
To break my covenant which I had made with all the peoples. To show them, that in the way in which they had dealt treacherously with me I had broken my covenant which I had made with all the peoples, that they should not be harmed. For I gave them the law, that if they would keep it, they should be free from the kingdoms; That there should be no nation, and that their tongue should rule over them (Aruvin 55). And do not be surprised if the word of the call, their salvation from the hand of the one who hates them with a tongue, makes a covenant with the beast of the field that hates them, whose example is the Lord's command: "And I made a covenant with them on that day
"And it shall be finished" (Hosea 2:20)

Verse 11

And they shall know. Thus shall the righteous understand, who keep my law.
For the word of the Lord is. This is a great decree, the word of the Holy One, blessed be He, by the hand of Moses: "The Lord will lead you: you and your king" (Deuteronomy 28:30).

Verse 12

And he said: To the remaining kings of Judah
If it is good in your eyes, my wages will be. Keep my commandments, and this will be my wages for all the good that I have given you, as a shepherd's wages are for a shepherd, and I will return and feed you.

And if they do not cease. And I also will not be good to you. And therefore remember what the Holy One, blessed be He, said to Ezekiel: "He who hears will hear, and he who is deaf will be deaf" (Ezekiel 3:27)

People – and they weighed out my wages for thirty pieces of silver. Jonathan translates: "And they served my flock, a mighty man of valor." There were few good men among them who did my will, like "the plowman and the framer" (2 Kings 24:16), Daniel—I did not know how to adjust it except for silver—Hananiah, Mishael, and Azariah, Ezekiel. And for the tongue thirty pieces of silver for the tongue of mercy. And even for his thousands they interpreted it. So Bichulin (Chulin Zv.), and he brought a vision: "A thief will seize all the money in his hand" (Proverbs 7:20). And the thirty were spread out, forty and five on each side.

Fifteen – generation after generation; And he brought a vision: "And he made gates, and he made gates for you" (Hosea 3:2) - the house of the Lord" in the land of Israel. In Babylon; and thirds in the land of Israel, as it is said "And he took the thirds of the silver from the Midrash Agada (Tanhuma, end of verse 6), which Abraham our father assured us that it would not - and from the number of the thirds "it will be" - there will be a generation Pachot from the righteous thirds. From what? "So shall your seed be" (Genesis 15:5): In the gematria, thirty

Verse 13

And the Lord said to him, "Cast it on the creator. As it is to the treasurer, so is the keeper of the treasure." The Holy One, blessed be He, said to the prophet: Write and give it to God, them and their righteousness, to be a guard until the end of seventy years of the Babylonian exile, and the temple will be built by their hands. And what is the treasurer? The most precious house of my sanctuary, the most precious: I will be glorified.

If I have become more expensive than theirs. If I have simplified theirs, then they will be more expensive. And my tongue is a source of honor, and the word of the Lord is a sign from their high places. And it is like "a root from the land of the living" (Psalm 55:7), like "a fruitful branch" (Isaiah 103). And the example of the parable that I interpreted is from the source of the translation of the Proverbs of Jonathan. And I saw that many tongues were trying to interpret this prophecy, and I could not make it right.

Verse 14

:And he cut off my second staff. I revealed his righteousness: the wicked.
The wicked of his generation, for he was righteous and his generation was wicked (Sanhedrin 10).
:To break the covenant. That the children of Judah and Benjamin should cleave together, and should cleave unto the abominations of the kings of Israel.

Verse 15

Ood took a walk and a body. And this is what he said, "If the shepherd of the sheep of the slaughter goes up, Simon, he is the sign that I will soon send: "The house of my father is in the hands of Titus."

Verse 16

:The united ones. The shepherd will not visit the lost ones to seek the foolish ones who do not know: to –The boy will not ask. Jonathan translates as "He will not be asked." The boy come to the house
The standing. She had no strength left to stand on her feet, and she needed help to lead her to the grave. And the horseman was comforted: and she stood up to speak, "to stand on her belly" (Numbers 5:22).
:He will not be broken. Jonathan translates: "He will not be broken," and the way of the poor in his bosom he will carry (Isaiah 11:1) :And the flesh of the healthy he will eat. The ten will be filled with abundance
And the Persians will be destroyed. Until it is consumed. And as an example of this, Daniel said (Daniel 7:7): "She will eat and drink and see: she will be crushed with her feet."

Verse 17

:Woe. Let the shepherds of the idol cry
out over this. The shepherds of the slain, And so the idolaters (Job 13:4). The idolaters of Job 14 will remain in the place of the first, as well as those who abandon the flock (here), "I will dwell in the wilderness" (Proverbs 33:16), "I will dwell alone" (Micah 7:14): those who abandon the flock. The ungodly will be given into the hand of all who come to strike and kill and plunder.
A sword upon his forehead and upon his right eye. And he is a shepherd, a slaughtering knife in his hand, to slay both the fat and the healthy. His right eye will be fixed on them to know who the rich are to be despised and to take away their wealth. His forehead will be shamed and dried up. To come: "And I will take vengeance, and it shall be finished" (Ezekiel 28:14). And the redeemers redeem him in his righteousness, because "and the eyes of his righteousness shall be blind" (Jeremiah 22:11). And it is not possible to say: "Behold, I will bring evil upon the land" in his righteousness, because he was buried seventy years ago.

Chapter 12

Verse 1

The word of the Lord. This is the end of the word that Pharaoh began to speak concerning the captivity of Israel in Babylon: and as it came out of him,

Verse 2

Poisonous border. All things are poisoned, as in "the blood of Asher in the wilderness" (Exodus 12:22). Poison to the tongue of a fool, the heart is weak and the limbs are weak, like a man wrapped in a garment, as in (Nahum 2:4) "the cypresses are poisoned," (Isaiah 3:19) "the songs and the songs." In the language of the Mishnah (Shabbat 6,6) they are called Medes: songs, Unblemished in Balaam and also in Judah. The astrologers and divination will cast lots for Jerusalem, and the house of David will be among them, and the astrologers and divination will cast lots for them, and the children of Judah will also come to Jerusalem to besiege Jerusalem. Thus Jonathan will translate

Verse 3

A burdensome stone. A burdensome stone that is laid upon the children of men by the mouth of the ruler to be carried and to be laid upon their shoulders: and it is very heavy, so that all the burdens thereof are scratched, and they shall be scratched.

Verse 4

Every horse is slain. The soldiers are mad and their riders are blind. But I will open my eyes to the house of Judah, who are on the edge of the sword, to protect them from this plague.

Verse 5

And the captains of Judah said in their hearts: When they see the remnant of the army smitten with the plague, then they themselves shall be saved. The inhabitants of Jerusalem and Goliath have strengthened me. The inhabitants of Jerusalem, who know that we are coming against them, have strengthened me to help them by praying to the Lord their God.

Verse 6

:The men of Judah's thousands. They will turn and fight with those who will bring them there: Like a fiery furnace. Like great fires of fire. And a furnace for the tongue to burn (Leviticus 11:3), and so his companion will comfort him: Under it. In place

Verse 7

And the Lord will save the tents of Judah first. Before the children of Jerusalem come to go out of the city, there will be salvation for them to return to their tents and to their houses. And later salvation will come to the children of the city, that is, the salvation of which it is said, "And the Lord will go out and fight" (Zechariah 14:3). :For the sake of not being arrogant. To boast over them and say: You are not saved except in our path.

Verse 8

:The one who failed them. The weak one returned them.

"Cherubin" (Jonathan translation): like angels

"They shall be as the angels of the Lord before them." (Targum Jonathan)

Verse 9

I will seek to destroy. I will seek their destruction and I will search out their iniquity. And their multitudes have gone astray (idolatry or idolatry – D.): I will seek their musicians; if they have any merit – I will comfort them, I will destroy them. :

Verse 10

:Graceful spirit and supplications. May their spirit rise up to plead with me, and they will be gracious in my sight :spirit. talent Balaam

:And they looked upon me, whom they had pierced. Jonathan translated: "And they looked upon me before me, and trembled." :And they looked upon him. To lament over him, whom the nations had pierced, and whom they had slain in exile:

And they lamented over him. For whom he slew

As a lament for the only one. As a man laments for his only son. And his multitudes shall mourn for the Messiah, the son of Joseph, whom we shall kill in the tabernacle of the tabernacle (Sukkah NIV).

Verse 11

As a eulogy for the sleepless night in the valley of Magedon. There is no question of the funeral in the valley of Magdion, but two elegies are: "As Dahab the son of Omri, the son of Jatiel, the son of Tabrimmon, mourned in the mountains of Gilead, as it is said (1 Kings 22:1) "And the ravens passed over the camp," and this is the elegie. "And as Diashiah the son of Amon, the son of Jatiel, mourned Pharaoh Hagar was encamped in the valley of Magedon, as it is said (2 Chronicles 23:25) "And they lamented: Jeremiah and Gou, and all the singers and the singers spoke in their lamentations and Gou."

Verse 12

House of Nathan. The prophet. And they say: Nathan the son of David, as it is said: "Hear, and turn, and give: and Solomon" (2 Samuel 5:14)

Verse 13

:House of Levi. The priests and Levites were from the family of Shimei. Shammuah the son of David (2 Samuel 5:14), at the beginning the writing is as follows: from the families of the house of David: and then it is detailed one by one.

Verse 14

:All the families that remain. The house of David and Jonah and the kingdoms? As for them and their wives alone. From the beginning of the tribulation (Sukkah Na: NIV). And why are the families of this To restore to them their thrones, as it is said at the beginning of the book, "These are the two sons of the covenant who stand before the Lord of the whole earth" (Zechariah 4:14).

Chapter 13

Verse 1

For sin and for sin. For adyuta, and so Jonathan translates: "I will bind them to their debts, as they were taught by the waters of the waters of the ashes of sin - adyuta, and in their midst the law of sin is revealed."

Verse 2

:And also the prophets. "False prophets" :The spirit of impurity. The evil one

Verse 3

Verse 4

Aderet Shear. Thus do those who incite and reject, wrap themselves in their cloaks as if they were righteous men, so that they may be accepted as their own.

Verse 5

As a man he made me. He made me a comforter to feed the sheep and cattle (Genesis 24:14), as I am like a beast: every man who is not occupied with prophecies, he has commanded me from my youth to guard his own house.

Verse 6

:Between your hands. Between your shoulders, there is a place for those who transgress (Machot 22).

:The house of my beloved. My beloved has strengthened me and guided me in the right path.

Verse 7

The sword of Ur is upon my shepherd. For the sign which I have set upon the sheep of my captivity.

And about my friend's man. I brought him to me to keep my sheep as my own.

:Behold the shepherd. The wicked king of Rome: And the sheep shall be comforted. That lieth ashamed under his hand.

:And I will set my hand. And I will strike my teeth a second time

on the young men. On the young rulers of the kings. And Jonathan shall interpret and the sheep shall be grazed, "And the kingdom of Sheltoniah shall rejoice," and he shall interpret on the trumpets the second of their horns, and Jonathan shall interpret this verse in the nations, saying, "The sword of Ithalia is upon the king of Babylon, and upon Sheltoniah, her companions, her oppressors, the blood of her sons, saith the Lord of hosts, the day of the king of Babylon shall be cut off." And they shall be glad in the kingdom." And there is no tongue of Rachel but the king of this translation that falls upon Israel, which they did not mention in the translation and in the place where they call the kingdom in the land And the psalms and their translation: "Rabbi"

Verse 8

:And the third shall be left in it. They shall be converted and live.

Verse 9

^T And I brought the third one in the fire. "And I will bring the firstborn of

The sorcerers of the stars and fortune-tellers will be in the tribulations of the Messiah and in the wars of Gog and Magog with Israel, and one day they will test whether they are true sorcerers. For the majority of the Jews will begin to return to their homeland: and they will join with Gog, as it is said in the legend (Avoda Zara 3:1).

And he shall say, The Lord. When he shall sin, he shall sin against the Lord, and not against his first gods.

Chapter 14

Verse 1

:Behold, the day and the night. Beloved of the Holy One, bless him, and

divide your spoil in your midst. The spoil that you have taken from your enemies, your captors will divide in your midst. And so Jonah translates it: "And the house of Israel will divide the treasures of the people in your midst, Jerusalem."

Verse 2

And the rest of the people will not know. They will not be found out at all. And why will they be comforted for the half-captured and the half-dug houses? So that they will not have the opening of their mouths to say: It is not for war against me, but for worship against me.

Verse 3

:The day they fought, the day of battle was near. "The day of her adversaries was near on the sea of destruction."

Verse 4

:From its middle. From its

direction :from the east and the sea. From the east to the west, as the sun sets and

goes, and touches half the mountain north and south. The northern half of it will move from its place and stretch out to the west, and so will its south: half of it will move southward to the south. And the valley will be between them, its beginning to the east and its end to the west.

Verse 5

And you shall pass through the valley of the mountains. Jonathan translates: "And you shall pass through the valley of the mountains." According to "Jerusalem the mountains are round about it" (Psalms 122:2), and there shall be a valley between the mount of Olives and the mount of Olives, and it shall be in the south. And when you shall say: Half of the mount of Olives by the mount of Olives, the valley shall pass between them, and it shall be in the south.

:When he reaches a high place, a valley that lies between the mountains.

To the heights of the mountain tops from here and there. And so his companion comforted them (Isaiah 1:9): "And from its nobles I have called you," and they interpreted it to the tongue of the high ones: and you fled. When you saw this great beauty: as if you had fled from the noise. (Isaiah 6:4): "And the pillars of the thresholds shall be shaken" on the day that Uzziah was touched: all the saints. Angels

Verse 6

There will be no light of glory and frost. Jonathan translates: "There will be no fear of God, and Galil will be on the tongue, "the glory of the mountains" - fear." There will be no light of sorrow, for there will be glory and frost. Glory :)Psalms 37:20): It is like the light that appears, darkness on the mountains, and it consumes and goes away.

And freezing. Cold and dark and thick like ice that freezes and freezes, as it were, "and freezes me like cheese" (Job 10:10).

Verse 7

And there was one day. And this thing was one day from the day of the Holy One, blessed be He, that is the day: know that it is time to prepare Yeshua, the Holy One, blessed be He (Pirkei Darbi Eliezer 28) not day and not night. There is no light of the north like the light of the world to come, as it is said: "And the light of the fire shall be seven times as the light and the end" (Isaiah 32:20) and not night. And not in a time of trouble like the trouble of the tribulation of the visible ones, which were before, the days of the Messiah will be and there will be none in them: tribulation and it will be evening. Before they finish a thousand years, there will be the light of the river and all the good that was said about Israel :)Bereishit Rabbah 62). And so Jonathan translates: "Not like a river for a day and not like a cable for a night"

Verse 8

:And it was on that day. When the Mount of Olives splits from the east to the west (Zechariah 14:4), living waters will flow from Jerusalem. And they will go eastward by a path marked out by a split to the Red Sea, which is the eastern end of the world. And half of it will turn westward to the Western Sea. This is the fountain prophesied by Joel (Joel 4:18), "And a fountain will flow from the house of the Lord," this is The prophecy (Ezekiel 44:4) "And he measured a thousand: and he caused me to pass through the waters and the sea."

Verse 9

:The Lord will be one. All the nations will leave their idols and confess that He is one, and there is no foreign god with Him.

And his name was one. May his name be remembered in the mouth of all.

Verse 10

The whole earth will turn. The whole land will become like a desert, the mountains will be low, and the whole world will be like a plain (Isaiah 40:4), and Jerusalem will be like a mountain, its height will be seen above all, from the hill to the pomegranate, the Negev of Jerusalem. We read in Tosefta Sota (Tosefta Sota 11:14): The Negev of Jerusalem will be like a plain, and the hill of the pomegranate will be a heap of rubble. And the hornet. And this is its plan: From the top of the hill to the pomegranate, which is the place of the mountains, from there it will begin to be a plain and a plain, and it will be like the Negev: Jerusalem, which is the place of the plain.

:And Rama. From within it, a straight path leads around, and it seems to be high.

:And she sat down under it. In its

place up to the inner gate and the tower of Hananel. It is also in its place, and from there it extends the length of the city to the king's tombs. Jonathan's translation: "Shishei Demalcha", Pushayin Balaz. And as (Bava Kama 5:) Shichin and caves. And so all the caves that are called Shichin's tongue are: A well that the winepressers of the winepress flow into. And the Midrash Agada teaches: The caves of the king of the ocean, which will touch Jerusalem until the end of the whole world. Caves that the king carved: the kings of kings

Verse 11

:And there will be no ban. The city of Ood

Verse 12

:He cut off his flesh and he stood. This is a cut off of limbs

Verse 13

The terror of the Lord shall be great among them. To confound their wisdom, to turn them into madness:
and a man shall take hold of the hand of his neighbor. He shall lay hold of
him to kill him: and his hand shall be lifted up. All the weak are strong (Baba Batra 33:)

Verse 14

And Judah also. They will fight against Israel with great force.

Verse 15

: Like this plague. The one who spreads the plague in his flesh

Verse 16

The Feast of Tabernacles. As the rabbis interpreted their remembrance of it as a blessing in the tabernacle of a foreign service: A light
commandment: "And the tabernacle is called a tabernacle, as you heard at the beginning" (Avoda Zara 3).

Verse 17

The flesh. The flesh of the flesh, to bring forth the fruits of their land. And what is the use of cutting off the flesh of the flesh? According
to the desire of the waters, ~~the feast and the time of the waters~~ months, six months, upon the feast of the time of the flesh of the year. And
those who are circumcised in the feast of tabernacles, the flesh shall not be upon them. Thus: According to my opinion in Tosefta Sukkah
(Tosefta Sukkah 3:18)

Verse 18

:And the family of Egypt will not come up. And there are no bodies for the bodies, for the Nile will come up and water them and not
overtake them. The body will be theirs, as it is said: The Nile will not water them. And so Jonathan translates: "The Nile will not go up and
water them": There will be the
plague. The Nile will not come up and water them.
To the workers of stars and fortune-telling, as he said, "This will not be the punishment of Egypt, and the punishment will be like this." Asher, the Lord will protect you.
:Upon them shall be the body

Verse 19

Verse 20

The shadows of the horse. On the horseshoes that are placed between his eyes (Pesachim 5:1), they shall sanctify them to make
utensils for the ministry, for pitchers for the blood, and for vessels for boiling the meat of the sacrifices in abundance.
And there were the boats. They were for the fattening (of the fattening) and they were also a golden shekel and a silver shekel like the lamps
of Asher: before the
altar: the shadows of the horse. Tantinir Balaz

Verse 21

And it will not be like a thorn. They will not need to trade, as it is (Isaiah 23:8) "Like a thorn, the honorable of the earth will be like a thorn." Another
thing: There is no such thing as a poor man.